THE MARROW OF THE ORACLES OF GOD.

OR

Diuers Treatiſes, containing Directions about ſix of the waightieſt things can concerne a Chriſtian in this life.

By N. BIFIELD, Preacher of Gods Word at *Iſleworth* in *Middleſex*.

LONDON,
Printed by GEORGE PVRSLOVV for RALPH ROVNTHVVAITE, and are to beſold at his Shop, at the Flower de-luce and Crowne in *Pauls* Church-yard.
1619.

THE Contents of all the six Treatises, thou shalt finde in the first Chapter of the first Booke.

TO THE RIGHT HONORABLE AND most Noble Lady, the Lady Lvcy, Countesse of *Bedford*.

[***]

MADAM,

THESE ensuing Treatises, hauing

* 2 re-

receiued their birth at ſeuerall times (being but little Ones) ſought them ſeuerall Guardians to protect them: being now all *ioyntly* to goe into the world together, to ſeek entertainement, they humbly preſent themſelues vnto your Honour; beſeeching your generall protection, and your Noble admiſſion, to doe you and your Noble Family,

mily, their first ioynt-seruice, & from thence they are contented to beare their aduenture for their entertainement abroad in the world. And the rather am I emboldened thus to send them, with this Petition to your Honour, because in the first conception of them in the publike Doctrine, you were pleased to conceiue so good hope of them, as

to deſire the profit of their ſeruice, as they ſhould bee faſhioned & fitted thereunto. As they are mine, they are worthy of litle reſpect; but as they haue receiued ſpirit and life from the heauenly Word, & will of God, ſo they are meete to attend your moſt retired preſence, and to be truſted with the charge of your greateſt treaſure, not doubting of your

Honours

Honours Noble and Religious respect herein; I desire to remaine

Your Honours Chaplaine in the things of Iesus Christ, to serue you euer:

N. BIFIELD.

THE BEGINNING OF THE DOCTRINE of CHRIST.

OR

A Catalogue of sinnes, shewing how a Christian may finde out the euils, hee must take notice of in his Repentance.

With Rules, that shew a course, how any Christian may be deliuered from the guilt and *power of all his sinnes.*

By N. BIFIELD Preacher of Gods Word, at *Isleworth* in *Middlesex.*

LAM. 3. 40.

Let vs search and try our wayes, and turne againe vnto the Lord.

LONDON,

Printed by *G. P.* for *R. Rounthwaite*, and are to be sold at his Shop in *Pauls* Church-yard, at the signe of the Flower de-luce and Crowne. 1619.

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TO THE MVCH Honoured Ladies, the Lady ANNE GLEERE, and the Ladie ANNE FINCH, and the Ladie IONE HERICK, *N. Bifield* wisheth all increase of the true grace of Christ, and the blessed fruition of the glory of God in Heauen.

Worthy Ladies,

IAmentable are the ruines, into which the natures of men

are generally fallen by their ſinnes; which appeares eſpecially by the waies men take in the buſineſſe of their ſoule: The moſt men are cleane *out of the way to heauen*, and walke in by-waies of their owne, which are called in Scripture, the *wayes of the wicked*; the *wayes of their owne hearts*; *Peruerſe wayes*; *Darke and ſlipperie wayes*; *The way of iniquitie*: All meeting in that *broad way that leadeth to deſtruction*, being wholly ignorant of the *way of life* and *peace*; yea, the moſt of them *ſpeake euill of the good way*

of

of God, and persecute it. Some there are, that are so farre inlightned, as not to like the common roade-way of the multitude; and after some inquiry haue found them out *wayes that seeme good in their owne eyes*; and they are wonderfully well pleased with their course, but *the issues of these wayes are death* too, as well as the former: and the more is this danger increased vpon men, because the *way of life is* but *one*, and it is a *narrow way*, and hard to finde, and may bee *sought* by many, and yet *not found*: Yet this

hope is left vnto forlorne men, that there is a way to heauen and happinesse: *A way of righteousnesse* and peace, *a way of mercy and truth*, of *wisedome*: A way that men may *securely* and safely walke in; a way, in which Christ will *guide them*, God the Father will *keepe them*, and the holy Ghost *leade them* by the hand, and direct them in all the passages thereof: Onely it concerneth vs *to aske the way*, with all importunity, of God, and to attend vnto the directions of the word of God, and apply our hearts, and suf-

fer

fer our ſelues to bee *diſpoſed aright*, that *our eyes may ſee the ſaluation of God*: and in particular we muſt look to three things: Firſt, that if the Lord ſhew vs that mercy to direct vs in the way, wee muſt take heed that wee neglect not, or deſpiſe not the care of walking in the way: Secondly, that with all diligence we auoide *going about*, and make *ſtraight ſteps to our feet*: and thirdly, with all feare watch our ſelues, that wee *fall not* off with *the errours of the wicked*, from the good way of God, and ſo our latter end bee

worſe then our beginning.

I haue vndertaken by the aſſiſtance of God, and the directions of his bleſſed Word, to ſingle out the choiſeſt things I could finde in the Scriptures, concerning the entrance into this way of God, and thoſe firſt pathes which are called holy. The ſubſtance of theſe directions I haue digeſted into the Treatiſe following, which I dedicate vnto your Ladiſhips, as a teſtimony of my thankfulneſſe, for the reſpect you haue ſhewed vnto my Miniſterie, both in your conſtant

reſort

reſort vnto it in the weeke daies, while you liued in a neighbour Pariſh; and in that two of you are pleaſed to come to liue amongſt vs, and ſo are become a part of my charge; as alſo to manifeſt to the world my obſeruance of your Ladiſhips, for the good report you haue amongſt the godly for the grace of Ieſus Chriſt, and your vnfaigned loue of the truth: Beſeeching your *Acceptation*, *Peruſall*, and *Patronage* of theſe, I take my leaue, and commend your Ladiſhips to the *God of mercy* and

and *truth*, who guide, comfort, deliuer, sanctifie, and preserue you all vnto the Day of Iesus Christ.

Your Ladiships to bee commanded in Christ Iesus,

N. BIFIELD.

Febr. 12. 1619.

The

The chiefest things contained in the first BOOKE.

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THE PREFACE to the Reader, containing *the scope of all the sixe* Treatises, and certaine Generall things, which by way of *Introduction* belong vnto them all.

FOR thy sake (*Christian Reader*) I haue bin willing to prepare for the Presse sixe little Treatises, which may informe thee of sixe things

of the greateſt cõſequence, that I know can concerne thee in this life; & though I haue reaſon to abaſe my ſelfe in the acknowledgement of mine owne frailty, and inſufficiency for theſe things, yet thou haſt cauſe to awaken to the conſideration of the matter, which ſo neerly concerneth thee, vſing the helpe of this labour, till God afford thee better helpes from more able inſtruments. The matter in all of them is ſo neceſſary, that I know not which of them thou mayſt ſafely neglect.

1. The firſt thing which any

The Contents of this Treatise.

any man, disposing himself for the kingdome of God, will, and ought to enquire after, is, *What hee should doe to be ridde of those many sins he hath been, and is guilty of*: rid (I say) from the guilt & danger of them, and from the power and dominion of them. For the satisfaction of thy Conscience in this most needefull question, I haue in this first Treatise gathered for thee, out of the whole Bible, a *Catalogue* of those sinnes, which in our repentance God wil haue with speciall notice to be confessed and auoided: and these sinnes I haue set

downe, as neere as I could, in *the expresse words of the Text*, that thou mightest see the *Lord* himself describing thy offences, and so mightest haue no excuse or doubt to imagine, that it was but the iudgement of some men, that made such things to be thought to be sinnes. By this course of surueying the whole Scriptures, I haue both found out diuers particular offences plainly *proued* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuers things proued cleerely

cleerely to be sinnes, which were onely barely affirmed to be so in other writers. I haue likewise plainly shewed thee by *expresse Scriptures*, what course thou maist distinctly take to bee ridde of thy sins, a course that cannot faile thee, being grounded on the most euident directions, which God himselfe hath prescribed vnto thee, if thy owne slothfulnesse and procraftination, or wilfull peruersenesse hinder thee not; and I doubt not, but by experience thou wilt confesse, the course is comfortable and easie, considering the great

benefit and reſt thou maiſt bring to thy Conſcience thereby.

The Contents of the ſecod booke.

2. The ſecond thing a man would deſire to be ſatisfied in, (that hath beene entred into the practice of Repentance) is, *How he might come to bee infallibly aſſured, concerning Gods fauour, and his owne ſaluation*; and for anſwere hereunto, I haue in the ſecond Treatiſe gathered out of the Scriptures, *ſignes* of Gods owne making, by which men may try their eſtate, and theſe *ſuch, as* both *deſcribe wicked men*, not yet in Chriſt, *and* ſuch, as deſcribe

scribe *godly men*, that shall certainely bee saued: and withall, I haue now added directions, how by the help of those signes men may settle their *assurance*, and how such, as yet want those signes, may attaine them.

The Contents of the third booke.

3. The third thing euery Christian ought to seek satisfaction in, is this, *How a man, that hath attain'd vnto the assurance of saluation, when hee dyes, may comfort and establish his hart against all the miseries and distresses, which may, and will befall him in this life before his death*; and to this end I haue gathered out of the

whole *Scriptures* thoſe admirable *conſolations*, which may be aboundantly ſufficient to vphold him with much ioy in the worſt eſtate can befall him; and this is done in the Treatiſe which I call the *Promiſes*.

The Contents of the fourth booke.

4. The fourth queſtion a carefull Chriſtiã, that hath thus found out the gaine of godlineſſe, would aske, is this, *What hee ſhould do in the whole courſe of his life to glorifie God*, who hath thus loued him, and giuen his Sonne to dye for him, and purchaſed ſuch a glorious Inheritance for him; and for anſwere heereunto, I haue

haue likewise out of the Scripture gathered *the rules of Life*, which will shew him distinctly, how hee should carry himselfe both *towards God*, and *towards men* in all parts of his life; how he should behaue himselfe *at home* and *abroad*, in *company*, and *out of company*, &c. and all this shewed him by the *expresse words* of the Scriptures.

5. In the fift place, If a man aske himselfe what yet hee wants that is necessary for his state, hee may, and ought to bethink himselfe of this question; *what are these necessary trueths*,

which God hath absolutely tied him to know and beleeue, without which hee cannot be saued, and which are fundamentally needfull for him. To this end I haue collected a fift Treatise, the *principles* of which are an extract out of all the Doctrine of religion, of such truths in euery part of religion, as a man is bound of necessity to know; and this I haue not onely *proued* by Scripture, but shewed what *vses* hee may put such knowledge to, all the daies of his life.

6. The sixt & last thing which ought to bee enquired after, is, how a man thus

thus fitted to liue the life of God, may also *bee cured of the feare of death*; and to this end I haue published that Tretise of the Cure of the feare of Death: which shewes plaine and comfortable wayes, how any Christian may deliuer his heart from those feares.

I suppose that no man that readeth this, will conceiue, that any of these are needlesse. And as I would aduise such Christians as abound with ability and leisure, to furnish themselues with the labours of such worthy Diuines, as haue written of any of these subiects:

Whom these treatises concerne.

iects: so vnto such Christians as haue not that ability or leysure, I commend these Treatises, both for their breuity, & the distinct digesting of the things hee would seeke after; there beeing nothing of mine in these, but the labour of disposing them, the maine substance of them beeing Gods owne Word, and things deuised and inuented by God himselfe. I may lawfully commend the care and study of these things vnto thee, and that with so much authority from the Lord, as to tell thee, that thou maist not

safe-

safely bee negligent in any of these, if thou consider the worth of them, or thy owne need.

If thou say, that heere is prescribed a hard task, and so many things are to bee done, as may make any man afraid to meddle with directions of such variety, and number:

Incouragements to the study of these things.

I answer; that in any of these Treatises the way is not made harder then is required, or in the doctrine of the Church manifested, but rather things are made more plaine, and so more easie. Besides, thou knowest already, that the

way

way to heauen *is a narrow, and ſtraight way, and few finde it.* But eſpecially thou ſhouldſt wey with thy ſelfe the great encouragements and motiues to abide the hardſhip & difficulties of any godly and neceſſary courſe. Though the way to *Canaan* (with the *Iſraelites*) were through a ſolitary wilderneſſe, yet it ſhould comfort thee, that it is but *a way of three daies*, as they ſaid, beeing about to get out of Egypt. God will keep thee at worke but a little time, and therefore thou ſhouldeſt not thinke much of thy paines. And

fur-

further think of it, that this is a course of wonderfull comfort and safety: when a Christian followes the euident directions of Gods word in these most weighty things, he walkes safely: Hee is in the *good way*, *the way of life*, the *way of peace*; he is sure to *see the saluation of God*: to follow these directions soundly, is to keep our soules: all *Gods waies* will bee *mercy and truth* to vs: God will cause vs *to heare his louing kindnesse in the morning*; our way will be full of refreshing: Gods waies are *waies of pleasure*, and if any man set himselfe ex-

exactly to take notice of Gods will in these things, and will bee at the paines to store his heart distinctly in such solid Trueths: It is certaine, the Lord will recompence his way vpon him, *God will not cast away the exact man, till hee fill his mouth with laughter*, as it is said, *Iob.* 8. 19. 20. Sure it is, that in the study of these things lyeth the way of eternity, and though thou thinke the way to bee hard and narrow, yet this may somewhat ease thee; it is *a plain way*. For the *simple* may profit by it, as is auouched

to be true of al the courſes, which God by his Word ſo expreſly required, *Pſalm* 119. *Iſaiah* 35. 8. & 42. 16. *Pro.* 8. and beſides thou haſt many helps; the Word of God will not onely ſhew thee what to do, but it will beget in thee a ſecret power to doe it, God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmities*; and God will *ſend his Angels to guide thee* in thy way: *Chriſt will be the Way and the Life to thee*, & thou haſt good company: for this is the *olde way*, the way of all Gods ſeruants in the ſubſtance of the courſe.

Onely

Generall directions by way of preparation.

Only before thou set vp on any of these directions, let me giue this generall aduice to looke to these few things.

1. First, thou must giue ouer, and forsake vngodly company; for else it is in vaine to meddle with any religious course, as these places will shew thee, *Psal.* 1.1.2. *Prou.*4.14.15. and 9. 6. and 23.19.20. and 29.27 *Psal.*26. 2.*Cor.*6.

2. Thou must *get thee into the way of good men*, prouide for thy selfe, if it be possible, the fellowship and society of godly persons, *Prou.*2.20. *Isaiah.* 19.

23.

23.24.25. For their fellowship will take away the tediousnesse of the way, and much preserue thee against giuing ouer, and their examples will be as patternes for thee, and by acquaintance with them, thou wilt bee brought into acquaintance with God himselfe, *Isaiah* 19.23.24. 2. *Cor.* 6. 16.17.18. *Prou.*20.20.

3. Thou must remember *to pray vnto God* by all meanes *to direct thee, and shew thee thy way* in all these things, thou must *beg a way of God*, and beseech him to *remoone from thee all lying and deceitfull waies*, *Ezech.* 8.

8.21. *Pſ.*119.29. *Ier.*10.23.

4. Thou muſt, when thou commeſt to Gods directions, *lift vp thy ſoule*, and not giue way to thy owne *carnal reaſon*, and the ſluggiſhnes of thy owne nature, or the deceitfulnes of thy own heart: but let the Lord ſee thou art willing to doe anything thou canſt, *Pſ.*143.8. Bring a mind deſirous to *obey in all things*. By any meanes take heed, thou be not like thoſe complained of, *Iſa.*58.2. that haue a great mind to know Gods waies, and to read all ſorts of directions, as if they ſought righteouſneſſe in a ſpe-

Note.

ſpeciall manner of care, and yet doe not follow any of the courſes they ſo much deſire to know, and ſeem to commend & like. If euer thou wouldeſt haue thy ſoule to dwell at eaſe, chooſe out for thy ſelfe thoſe waies which GOD doth teach thee, *Pſalm.* 25. 12.13. Let the Lord know, that if he will be pleaſed to teach thee a ſure way, thou wilt walke in his paths; & to that end, beforehand beſeech him *to vnite thy heart to his feare, Pſal.* 86.11. Thou ſhouldſt bee of *Dauids* mind to ſay, *O that my wayes were directed to keepe Gods*

Gods ſtatutes, and then thou wouldeſt reſolue to keepe them, *Pſalm.* 119.58.

CHAP. II.

Shewing what rules hee muſt obſerue, that would be deliuered from his ſinne.

HItherto in Generall. The firſt thing then to be done by that Chriſtian that would ſettle himſelfe in a ſound courſe, to lay as it were, the foundation of his ſaluation, is to practiſe thoſe rules that may deliuer him from the horrible

rible danger and distresse he is in, in respect of all the power of al the sins he hath hitherto committed.

If hee consider of the dreadfull curses which he is liable vnto in respect of all his sinnes, hee ought not to think it much to vndergoe the hardest taske can be inioyned, to make himselfe capable of the grace of God, and pardon for so many offences. And therefore with so much the more willingnesse, and vnchangeablenes of religion should he with much desire set vpon these rules now to bee giuen, seeing they are but

Motiues.

but few in number, and such as hee may performe by the grace of God, with much ease and comfort, and the more may hee encourage his own heart, because when he hath done, he may cleerly see he hath done distinctly that which God required of him, and that, with which he is satisfied through Christ. But before he set vpon the practice of these rules, he must in iudgement be throughly resolued of three things.

3. Things he must be resolued of in his iudgment.

1. That *Iesus Christ* hath made a ful & sufficient *satisfaction* for the sins of all men: As hee be-

became *a sacrifice for him*, he payed *a price* in his bloud, sufficient to *redeeme vs*, *Ephes.* 1.6. *Hee is the Lambe of God, that taketh away the sins of the world*, *Ioh.* 1. 1. *Pet.* 18.19. *Ephes.* 1.10.

2. That *God is well pleased* with this satisfactiõ made by Christ for our sinnes, which he declared by that voyce from heauen, *Mat.* 3.& 17, &c. Yea, hee hath set Christ foorth in the view of all men, as the *propitiation for their sins*, *Rom.* 3.25. and hath sent vs *the Word of reconciliation*,

tion, and *beseecheth vs by* the Word *to be reconciled*, 2. *Cor*. 5. 19.

3. That *thou* maist attaine vnto this redemption by Christ, if thou wilt practise those things which are required of thee: and this thou maist bee assured of, both because Christ is said to take away the sinnes of *the world*, and because God offers this reconciliation in the Gospel, *to euery creature*, and exempts none; and because the Apostle saith, *If any man sinne*, he may haue *an Aduocate*

with

with the Father, euen Iesus Christ the righteous; and besides, thou feelest the *Spirit of God knocking* at the doore of thy heart, and would come in, *Iohn* 1. *Marke* 16. 1 *Iohn* 2.

When thou hast thus prepared thy selfe by these three resolutions, then if thou do these 4. things following, thou maist be sure to be cleerly rid of al dāger that can any way befall thee for thy sinnes past, though they were neuer so many, or great.

If we do 4. things, we are rid of the dāger of all sins past.

1. The first rule concernes the examination of thy

1 Make a Catalogue of thy sins

thy ſelfe, & it is this: Thou muſt make thee a Catalogue of all the ſinnes thou canſt diſcerne by thy ſelfe, and bee ſure thou doe this ſeriouſly, and effectually; and for this purpoſe retire thy ſelfe into ſome ſecret place, and ſet thy ſelfe in Gods preſence; and then call to minde all the ſinnes thou canſt remember by thy ſelfe particularly, write them downe as they come to thy mind; aske thy ſelfe this queſtion: *What haue I done all the dayes of my life, which if I were now to dye, would fear & mee, if they were not forgiuen?* Take the anſwer

swer to this question, as thy sinnes come to thy minde, till thou canst remember no more, so as thou couldst in the sincerity of thy hart say, that thou dealest plainly before the Lord, & doest not hide any fault, and out of the liking thou hast to any sinne, dost not forbeare to set it downe.

Trouble not thy head with the thought of any other thing, till this bee done: and thou needest not care for *order* or *phrase* in setting it downe, but doe it in such words as thou hast to vtter it in, and be sure to spare none of thy

ſpectall knowne ſinnes, but let the Lord ſee, *that thou art as willing to indite thy ſelfe for them in his preſence, as thou art willing hee ſhould forgiue them*. When thou haſt in this manner taken a particular notice of thy ſinnes, then look vpon the Catalogue following, and examine thy ſelfe diſtinctly by it. For this Catalogue will bee like a Looking-glaſſe from all parts of Gods Law, to ſhew thee thy offences, and ſo thou maiſt obſerue, what faults thou couldſt not finde, or remember by thy priuate examination, and withall

ſee

see in what phrase or order to digest thy sins. Let not thy thoughts trouble thee, but cheerefully endure this triall of thy selfe, and take heed thou do it not cursorily, but take time enough, and so thou maist, if thou wilt onely take one of the Chapters, or two of them, as they lye in the *Catalogue*, and no more in a day, till thou come to the ende of the *Catalogue*, neyther needest thou to trouble thy selfe about such sinnes, as thou doest not cleerely see that thou art guilty of, but take only such, as thou art most sure thou hast offen-

ded in: It is enough in the practice of Repentance, to take particular notice of known and apparant euils. A generall acknowledgement will ſerue for the reſt: If thou thinke thy ſins bee innumerable, and ſo cannot be gathered into a Catalogue, vnderſtand, that the *acts of ſinne* are innumerable, but *not the kindes of ſinne*. There is no ſinne, but it is condemned in the Scripture: and if there were as many ſinnes, as there be lines in the Scripture, yet they might bee numbred; and therefore that ſpeech of *Dauid*, that his ſins were innu-

How our ſinnes are innumerable.

innumerable, must bee vnderstood of the acts of sin; for he might in one sin be guilty of innumerable acts: as if it were a sinne in thought, it might be committed oftner, then can be by vs numbred; But in repentance, it is enough to humble our selues for the seuerall kindes of sins wee haue been guilty of, which will not be so manie, but they may easily bee numbred. The seuerall acts of the same sinne serue but as a generall aggrauation of the offence: Onely in this examination looke to two things. The one, that thou

Looke to 2. things.

beſeech God by praier, to ſhew thee the ſins are moſt diſpleaſing vnto him. The other is, that thou take heed thou leaue not out anie ſpeciall knowne ſinnes, becauſe elſe, thoſe ſinnes ſo ſpared, may buffet thee a long time after thou haſt finiſhed this courſe; and beſides, they may get head and preuaile againſt thee in practice, if by this courſe they be not brought vnder.

The proof

Now that thou oughteſt thus ſeriouſly to examine and call to minde thy ſins, and that this is one of the things God requireth of thee to be diſtinctly done,

theſe

these, places of Scripture doe evidently proue, and withall shew, that GOD doth take euen this beginning of thy Repentance well, *Lamen.*3.40. *Psal.*4.4. *Ezech.*16.43.61. & 20.43. & 36.31. *Ierem.*8.6. 1.*Cor.* 11. *Galat.*6.4. *Iob* 11.13. While thou art doing this thou shalt doe well to doe no other exercise of Religion at that time, but only attend to this.

2 Secondly, thou must confesse thy sinnes particularly in the best words thou canst

The second thing that God requireth of thee distinctly to bee done, is *the confession* of those sins thus gathered into the Catalogue, and for the performance

mance of this duety, set some time apart, and present thy selfe before the *Lord*: and if thy memory will not carry all the particulars of thy offences, take with thee the written enditement, and as *Hezekiah* did with his letter, spread thy Catalogue before the *Lord*, and then *take unto thee words* in the best manner thou canst, to *judge thy selfe* for those offences. Let the Lord know, that it is thy hearts desire to *plead guilty* to each of those sins, and in speciall, vrge against thy selfe those sins, wherein thou hast more especially offen-

Note.

offended. Bee not ouer carefull for words; the Lord requireth thee but to doe it in the beſt wordes thou canſt; onely let thy words be the true voyce of thy heart, and thou mayſt bee ſure the Lord vnderſtandeth the meaning of thy heart. Let no obiection driue thee off from the practice heereof, but doe it ſo, as thy owne Conſcience may witneſſe with thee, that thou haſt done it in the beſt manner thou canſt. Now that this is a duety neceſſarily required, theſe Scriptures plainely ſhew, *Hoſh.* 14. 2. 3. 4. *Prou.* 28.

The proofes.

28.13. *Leuit.* 16. 21. & 26. 40.41. *Iob* 33.27.28. *Psalm.* 32.5. *Ier.* 3.12.13. *Math.* 3. 6. *Acts* 19.18. *Dan.* 9. *Nehem.* 9.2. *Rom.* 10.10. 1. *Cor.* 11. 1. *Ioh.* 1.7.9. This is the second duty.

3 Thirdly, thou must seek godly sorrow, & not giue ouer, till thou feele thy heart melt within thee.

The third thing thou must labour for distinctly, is, to conceiue true *mourning* and *sorrow* for these sinnes thus confessed. This is that *sacrifice* is so well-pleasing to God, and this is euery where in Scripture expressely required, & the promises fastned (diuers of them) vpon this condition, as these places manifestly shew, *Math.* 5.5. *Iam.* 4.9.

Ioel

Ioel 2. 12. 13. *Zach.* 12. 12. *Isaiah* 1. 16. *Psalme* 31. 17. *Isaiah* 61. 1. 2. 3. *Ierem.* 50. 4. *Ierem.* 31. 18, 19. Now that thou mayst attain vnto softnesse of heart, I aduise thee to take this course: Resolue with thy selfe to set some time apart, at least once euery day for this businesse; and when thou dost stand before the Lord with thy former mournefull indictement, and while thou striuest to iudge thy selfe, and to keepe an assise vpon thy owne soule, beg of God to giue thee that *soft heart he promised, Ezech.* 36. 26. beg it (I say) of God, but

How it may be attained.

but let thy praiers be without limitation for the time. If the Lord heare thee not the first time, yet pray for it the next time againe, and so the third day, and so still, till the Lord do hear thee, and make thee feele thy hart to melt, and (if it may be) teares to trickle down thy cheekes before the Lord; yea, put on this resolution, that thou wilt neuer stand before the Lord for any request while this course lasts, but thou wilt remember this petition, to beseech him to giue thee secret sorrow and sensible for thy sins. It may be, the

Lord

Lord will heare thee *at the first*, or in the beginning, while thou art *preparing thy selfe to speake vnto him*, or while thou callest vpon him at the first or second time, but yet if he doe not, persist thou: thy sute is iust; & *importunity* wil ouercom the *Lord*: and *this very desire to sorrow being resolute, is a degree of true godly sorrow.* But yet, that thou maist be sure of it, giue not ouer, till the *Lord* heare the letter of thy desire, if it may be, and withal striue against the perplexities of *an vnquiet hart*; fear not, but at time of the day which thou setst apart for

for religious duties, bee as earneſt as thou canſt, and when that is done, goe cheerfully about the works of thy calling. Hang not downe thy head like a bulruſh, as if thou muſt doe nothing elſe but ſigh and bemoane thy ſelfe, & ſhew a troubled minde in all things: Euen the freer and readier thy minde is, the more fit thy heart will bee for this or other holy imployments.

And further know, that the vſe of this Catalogue is not for euer, nor doe I require this ſpeciall mourning all the daies of thy life,

life, but in this case of first repentance, by which the body of sinne may bee remoued. Therefore thou oughtest so long to vse the Catalogue of thy confessions of sinnes, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then addresse thy selfe to the fourth rule.

4. Fourthly, thou must then lay hold vpon the Promises distinctly.

The fourth rule concerns *the application of the Promises*, especially the promises of two sorts. First, such as shew that God hath giuen *Iesus Christ to make satisfaction* for the sinnes of men: and

2. Sorts of promiſes.

and then in ſpeciall, ſuch promiſes as ſhew, that through the merits of Chriſt, hee that hath thus confeſſed and felt ſorrow for his ſinne, ſhall be receiued to fauour. Now for this purpoſe, thou muſt get thee a diſtinct Catalogue of promiſes made to ſuch as confeſſe their ſins with ſorrow and mourning, and in them thou ſhalt ſee moſt plainely vnto how much riches and treaſure this entrance vnto godlines hath brought thee. For the condition of the Promiſes being already formed in thee by this grace of God, thou maiſt

How this may be done.

maist safely assure thy soule of so much fauour from God *in particular*, as is *expressely contained in those Promises*. Marke it thou; as yet dar'st not claime all the prerogatiues or good things contained in any Promises in Scripture, yet thou maist safely lay vp as treasure, so much as the Promises that concerne confession and godly sorrow doe assure and estate vpon thee; and so thou shalt finde that thou hast right in Christ already for great and rich fauours, and maist shew Gods expresse Word to warrant thy claime,

Note.

A taste of the particular happinesse of such as haue gone thus farre.

claime, as for example, God hath assured thee;

1. That thou shalt not be damned, thou maist rest vpon it, these bee plaine Scriptures, 1. *Cor.* 11. 31. 32. *Ieb* 33. 27. 28.

2. That GOD vvill haue mercy vpon thee, and loue thee freely, and take away his anger from thee, *Prou.* 28. 13. *Ioel* 2. 12. 13. *Hos.* 14. 34. *Ierem.* 31. 18. 19. 20.

3. That all thy sinnes are forgiuen thee, 1. *Iohn* 1. 7. 9. *Luth.* 12. 10. and so forward to the 2. verse of the 13. chapter.

4. That

4. That GOD is at peace, and reconciled, and that thou hast a free right vnto his Word, & shalt find his presence in his Word; *Isaiah* 57.15 16.17.18.

5. That GOD will now henceforth heale thy nature of thy sinfulnes, *Hosh.* 14.3.4.

I do but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words *verbatim*, & learne them without book, or at least study thē soundly to vnderstand them, and for thy ease I haue set downe

downe the chiefe places of Scripture as they lye in order.

Leuit. 26.41.42.44.
2. *Kings* 22.19.20.
Iob 33.27.28.
Psal. 32.5.& 51.17.
Prou. 28.13.
Isaiah. 57.15.16.17.18.& 61.1.2.3.
Ierem. 31.18.19.20.
Zach. 12.10. and so forward to the second verse of Chap. 13.
Hosh. 14.3.4.5.6.
Math. 5.6.
1. *Cor.* 11.31.32.
Iam. 4.9.

Now when thou hast writ-

written out these Promises and dost vnderstand the meaning of them, then carrie them into Gods presence, as thou diddest the Catalogue of sinnes, and now beseech God for Iesus Christs sake, to incline thy heart to beleeue these promises of Grace; and to this end pray vnto God from time to time, till the Lord be pleased to let thee feele life in the Promises, or a cleere perswasion; & withal beseech God by the Spirit of Promise from Heauen, to seale vp thy interest heerein; and if thou feele the ioyes of the holy Ghost

How these promises are to be vsed.

fall vpon thee in any of theſe Promiſes, O happy man that euer thou waſt born to ſuch a rich eſtate; I ſay the ſame of this ſenſible life in the promiſes, that I did before of godly ſorrow. It may be, the Lord will heare thee at the firſt; if not, perſiſt thou to beg this grace till thou obtaineſt it. Thou ſeeſt, forgiueneſſe of all thy ſins which thou haſt confeſſed, is promiſed thee, vrge the Lord with moſt humble deprecation to heare thee for the pardon and forgiueneſſe of them, for the mediation ſake of Ieſus Chriſt and his merits,

merits, that sits at his right hand, to make request for poor sinners that seek mercy. Now when thou hast felt the Promises to be any of them *spirit & life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise GOD all the daies of thy life, & what thou shouldest afterward doe, the Treatises following will shew thee; but for thy more cleare satisfaction, I will answer a question.

Qu. Thou wilt say, I could take comfort in this course, hauing done these things, but that I doubt

whether my confeſſion or ſorrow be right, or no. For I finde, that wicked men in Scripture haue confeſſed their ſinnes, and mourned too.

An. Thou maiſt euidently try thy confeſſion and ſorrow, by theſe ſignes of difference.

1. Wicked men haue confeſſed their ſins, and ſorrowed, but both were *compelled*, whereas thine is voluntarily, and ſo a *free-will offering*.

2. *Caine* and *Iudas* confeſſed ſinne, but it was *not all ſorts of ſinnes*, but onely the capitall crimes

crimes known by them, by which they had ſhamed and vndone themſelues.

3. The ſorrowes of wicked men were *more for the puniſhment, then for the ſinne*; No wicked man can bee ſorry for *ſinne, as it is ſinne*; nor did they ſorrow for *all ſorts of ſinnes*, but for the ſinnes before deſcribed.

4. Their confeſſion and ſorrowes were *not ioyned with an vnfeigned deſire to forſake ſin*; whereas this is an infallible ſigne of true repentãce, when a man can as har-

tily desire that hee might neuer commit sinne, as heartily (I say) *desire it, as he would that God should neuer impute it.* When a man can say before the Lord, that there is no sinne, but he doth as vnfeignedly desire God to giue him strength to leaue it and forsake it, as he doth desire that God should forgiue him, and not plague him for it: I say this is such a signe, as was neuer found in a wicked man in any age of the world.

5. The confession & sorrowes of the wicked were

were not ioyned with any perswasion of Gods goodnesse, or any constant desire to find mercy with GOD in *Iesus Christ*.

Thus haue I shewed thee the directions, which concerne this first and most weighty businesse that can concerne thee.

This direction concernes 3. sorts of men.

There are three sorts of men whom this direction concernes. 1. Such as neuer repented. 2. Such as though they haue repented, yet haue not the comfort and assurance of their repentance, who by following these directions,

may make all out of doubt.
3. Such as after calling fall into groſſe ſinnes: Theſe haue neede to recouer themſelues by the helpe of theſe directions. The Catalogue following may ſerue for other vſes, beſides this of a mans practiſe in his repentance at his firſt conuerſion, or after Apoſtacie: For

Other vſes of the Catalogue.

1. As in a ſmall Map, a man may heere ſee the ſorts of ſin, and ſo may get knowledge quickly, what euils to auoide, which hitherto hee hath not taken notice of.

2. It may ſerue before the

the Communion, for ſuch as would make a generall ſuruey of their ſinnes, in diſcharge of that *examination* which the Apoſtle mentioneth 1. *Cor.* 11. For howſoeuer this large Catalogue be not of neceſſity requiſite to that examination, yet vnto ſuch as haue leiſure and fitneſſe, it is profitable for their more aboundant ſatisfaction.

The miſery of ſuch as will not be aduiſed to take a ſound courſe about their ſinnes.

To conclude, if any man that reades theſe preſents, and is guilty to himſelfe, that hee hath hitherto taken no ſound courſe about

his ſinnes, and yet will not bee perſwaded to practiſe theſe directions: Let him conſider, that ſo long as his ſinnes bee vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the ſinnes hee euer committed, ſtill cleaues vnto him; ſo as he may iuſtly with the Leper cry, *Vncleane, vncleane*: yea all his ſinnes are *written, as it were with a penne of iron* in Gods Booke of remembrance, & that hee is a meere *ſtranger from all Gods promiſes*; and liues *without God*, and *without Chriſt in the world*, and that all hee doth, euen his

beſt

best workes are abhominable to God, and that *seas of wrath* hang ouer his head, and vnspeakeable *woe will be to him in the appearing of Iesus Christ*, if he preuent it not by sound and speedy repentance.

CHAP. III.

The diuision of Sinnes, and the Catalogue of Sinne against the whole Law.

ALl the sinnes mentioned and condemned in the Bible, may bee cast into 4. rankes. For they are,

1. Ey-

1. Eyther *sins against the whole Law*, that is, such, as may be committed against any of the Commandements.

2. Or *sinnes against the first table* of the Law.

3. Or *sinnes against the second table* of the Law.

4. Or *sinnes against the Gospell.*

1. The first sort of sinnes are sins against the whole Law, and thus he sinneth,

Originall sinne.

That is conceiued in sin, *Psal.*51.5.

That allowes not the good he doth, *Rom.*7.15.

That doth the euill hee hates, *vers.*15.

That

That hath not goodneſſe dwelling in him, *ver.* 18.
That doth not the good he would, *ver.* 19.
That hath euill preſent, when he would do good, *verſ.* 21.
That hath a Law in his members, rebelling againſt the law of his minde, *ver.* 23.
That hath not knowledge to do good. *Ier.* 4, 22. *Hoſ.* 4, 6. *Iſaiah* 1, 3. Ignorãce.

This is aggrauated.

1. If thou refuſe knowledge, and wilt not vnderſtand, *Iob* 21. 14. *Pſ.* 36. 4.

2. If thou walke not in the light, whileſt thou haſt the

the light, *Iohn* 12.

3. If thou hate him that instructeth thee, *Amos* 3.10.

4. If thou detaine the truth for the loue thou beareſt to wickedneſſe, *Rom.* 1. 18.

Procraſtination.

5. That will not vnderſtand, though the foundations of the earth be mooued, *Pſal.* 82.5.

That hath preſent occaſion to doe good, and yet puts it off, though but till the morrow, *Prou.* 3.28.

Vainglory

That ſeeketh his owne glory, *Prou.* 25.27.

That boaſteth of a falſe gift, *Prou.* 25.14.

That praiſeth himſelfe,

Prou.

Prouerbs. 27. 2.

That is pure in his owne eyes, beeing not washed from his filthinesse, *Prou*. 30.12.

That causeth others to goe astray, especially the righteous, *Prou*. 28.10.

That calls euill good, or good euill, or puts light for darkenesse, or darknesse for light, or that puts bitter for sweet, or sweet for bitter, *Isaiah* 5. 20.

That changeth the ordinances, or addeth to Gods Word, or diminisheth ought from it, *Isai*. 24. 5. *Deut*. 4. 2. *Prou*. 30. 6.

That protects or defends others

others in sinne, *Ier.* 44. 15.

Security. That sits still, and is at rest in sinne, *Zach.* 1. 11. and considers not that God remembers his wickednesse, *Hosea.* 7. 2. and is without fear of Gods iudgements, *Prouerbs* 28. 14. 1. *Thessal.* 5. 6. 7.

Incorrigiblenesse. That receiueth not correction, but proudly hardneth his heart, and is wilful in euill, *Ierem.* 5. 23. *Ezech.* 7. 10. *Hebr.* 3. 13. 16.

Carnall feares. That feares reproach for well-dooing, *Isaiah* 51. 7. or feares the displeasure of God, for breaking mans traditions, *Matthew* 15. 2. 9. or in things indifferent,

rent, makes conſcience of ſin, where there is no ſin, *Rom.*14.

That doth his worke to be ſeene of men: *Math.* 6. and 23. Hypocriſie.

That hath the forme of godlineſſe, but denyeth the power of it, 2. *Timoth.* 3.5.

That is a louer of himſelfe, 2.*Tim.*3.3. Self-loue.

That is neyther hot nor cold, *Reu.*3.15. Lukewarmeneſſe.

That doth not good with a ioyfull heart, *Deut.* 28.47. Vncheerfulneſſe.

That eſteems the way of the multitude, *Exod.*22.2.

That is not circumſpect, but Inconſideration.

1992

but fooliſh and raſh, and ruſheth vpon things without knowledge or counſell, or conſideration of opportunities, circumſtances, meanes, or end, *Epheſ.*5.15. *Prou.*15.22. *Ierem.*8.6.

Inconſtancy.

That is childiſh or vnconſtant, *Epheſ.*4.14.

That is carried about with euery winde of doctrine.

That hath a diuided heart, *Hoſ.*10.2.

That is mutable in his affection to godlineſſe, *Galat.*4.

That falleth away from the truth, or goeth backe, *Ier.*15.6. *Hoſh.*6.4. *Iſa.*1.4.

Hitherto

Hitherto of the sinnes against the whole Law.

CHAP. IIII.

The diuision of the sinnes against the first table: and the sorts of sinnes against Gods nature.

THe sinnes against God forbidden in the first table of the Law, are of 4. sorts.

1. Some against his nature.

2. Some against the meanes of his worship.

3. Some against the manner

manner of his worſhip.

4. Some againſt the time of his worſhip.

For the firſt, the ſinnes againſt the nature of God, are of two ſorts.

1. Some more vnuſuall and perſonall.

2. Some more vſual and naturall.

The more vnuſuall ſins are ſuch, as are not found amongſt Chriſtians, except it bee in ſuch perſons onely, as are moſt monſtrouſly viſible, ſuch as are,

1. *Blaſphemy*; to reproch God.

2. *Idolatry*; to worſhip the creature.

3 *Witch-*

3. *Witchcraft*, or the seruice of the Diuell.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say, hee is God, or to exalt himself aboue all, that is called God.

6. *Heresie*, to hold, after conuiction, errors against the foundation of Religion.

7. The inward hatred and loathing of GOD: It shall suffice to haue thus touched these sinnes.

The more vsuall sins, and such

such as are found in the most men by nature, are such as these.

Naturall Atheisme.

That naturall *Atheisme* of which he is guilty.

1. That customarily spends his time without God in the world, *Ephes.* 2.12.

2. That conceiues Atheisticall thoughts, and of such thoughts hee is guilty.

That hath inward reasonings, whether there be a God, to which his heart inclineth, *Psal.* 14.1.

That sayeth, or thinketh, God wil neither doe good, nor euill, or that hee

hee neither seeth, or regardeth, *Isai.* 29.15.16. *Zeph.* 1.12. *Ezech.* 9.9. *Iob* 22.13.

That saith or thinketh, there is no profit in seruing the Almighty, *Iob* 21.14. & 22.17.

That in affliction saith or thinketh, it is impossible to be deliuered, 2. *King.* 7.2.

That hath inward boylings about such things as God sheweth not the reason of, *Iob* 33.13.

That conceiues rebellious thoughts about the decrees or prouidence of God, *Rom.* 9.

Thus

Thus of naturall *Atheisme*.

Epicurism

2. The second sinne is *Epicurisme*, which is shewed,

By fulnesse of bread and idlenesse, *Ezech.* 16. 49. *Phil.* 3. 18.

By liuing in pleasure. *Eccles.* 11. 9. *Iames* 5. 5.

By vanity and strangenesse of apparell, *Isaiah* 3. *Zeph.* 1.

Defects.

3. The third sin, is the defect of those graces, by which wee should cleaue vnto God, and that also when wee want that life of them should be in vs; such are the defects of the warmth of the knowledge, loue,

loue, and feare of God, & of our ioying and truſting in God, *Pſal.* 36.1. *Zep.*3.2 *Prou.*30.1.2. *Rom.*7. Theſe defects are the worſe, by reaſon of our impotency, and extreme indiſpoſition to ſeeke to mend thoſe things. And therefore it is an aggrauation of any of theſe defects, that men do not *ſtirre vp themſelues to take hold of GOD, Iſaiah* 64.7.

4. The miſplacing of our affections in ſetting them vpon earthly things, employing our cõfidence, feare, ioy, or loue vpon the world, & the things there-

Miſplacing of our affections.

of, whereby our hearts are any way alienated from God, *Ieremy* 17,5. *Isai.* 51. 7. 1. *Ioh.* 2. 15. *Math.* 6.

4. Sorts of pride.

5. *Pride*: And there is a foure-fold pride,

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, *Isai.* 10. 12. & 16. 6.

By fearelesnesse of a fall in prosperity, and that boasting hopefulnesse in a broken estate, *Psalm.* 30. 6. *Isaiah* 9. 10. *Obad.* 3.

2. The pride of life, which hath in it the secret lifting vp of the heart, and glorying in friends, mony, meanes,

meanes, houſes, riches, beauty, or the like, 1. *Iohn* 2.17. 2. *Kings* 20.3. with 2. *Chron.* 32.25.

3. The pride of gifts, expreſt,

By great thoughts of our ſelues, beeing wiſe in our ſelues, *Rom.* 12.16.

By fretting with enuy at the gifts and reſpects of others, *Numb.* 12.2,8,9.

By being ouer-confident of our owne innocency, *Iob* 34.5,6.

By deſire to pry into the ſecret things of God, being not cõtent with things reuealed, *Deut.* 29. *vlt.* *Rom.* 12.3.

4. Pride in sinning, and so he is guilty,

That dares cõmit great euils against his knowlege.

That seems wise in maintaining sinne, *Prou.*3.7. *Psa.* 52.7.

That hardens his heart against repentance, 1. *Sam.* 15.22,23. *Numb.*15.30, 31. *Ierem.*16.12. *Iob* 34.37.

That sinnes with affectation, that glories in it, as he that takes a pride in drunkennesse, *Isaiah* 28.1.3.

That frets, because hee is crost in sinne, *Prou.*19,3. and thus of Pride.

How many waies men sinne against Gods mercy.

6. The sixt sinne is the neglect of Gods mercy: & this

this is the more grieuous offence, becauſe mercy is the moſt eminent attribute of God. For the ſinnes of this kinde, worlds of men are damned in hel, *Ioh.*3.19

And againſt Gods mercy he offends,

That askes wherein God hath loued him, *Mal.*1.2.

That abuſeth Gods bleſſings, *Hoſ.*10.1.& 11.3,4.

That obſerues not the mercy of God in his prouidence, *Hoſ.*2.8.

That in aduerſity ſaith, God cares not for him, or hath paſſed ouer his iudgements, or hath forſaken him, *Iſaiah* 40.28.& 49,14.

That inquireth not after God, *Zeph.*1.6.

That belieues not Gods promiſes, through neglect or deſpaire.

That bleſſeth his heart againſt Gods threatnings, *Deut.*29.19.

That forſakes his owne mercy, by truſting to lying vanities, *Ionah* 2.8.

That ſcoffes at the ſignes of Gods mercy, *Iſaiah* 7.12,13.

That ſacrificeth to his owne nette, aſcribing the praiſe to himſelf, *Hab.*1.16.

That ſeeks not to God in his diſtreſſe, 2.*Chr.*16.12.

That ſayes, God cannot deliuer,

deliuer, 2. *Kin.* 6.33. & 7.2.

That anſweres not when God calls, *Iſaiah* 50.2.

That limits God, *Pſal.* 78.

That hath a ſpirit of bitternes through diſcontent, *Hoſ.* 12.14.

That diſhonors God by his euill life, *Rom.* 2.24.

Thus of the ſins againſt Gods mercy.

7. The ſeuenth ſinne is reſorting to witches, *Iſaiah* 8.19,20. *Leuit.* 20.6. *Deut.* 18.4.

8. Eighthly, he offends, that diſregards GODS workes, *Iſaiah* 5.12.

9. That lyes againſt God, hauing profeſſed to

haue God to bee his God, *Isai.* 19.13. and so he doth,

That oppoſeth the truth, and obiects againſt it.

That performes not what he promiſed in his ſicknes, or aduerſity, or at the Sacraments.

c That falls away from the Truth.

Offences against the feare of God.

10. That feares not God, or not in a right manner, and ſo he ſinneth,

That feares God only for reward, *Iob* 1.9.

That feareth God onely, becauſe of puniſhment, *Hoſh.* 3.5.

That is not afraide of Gods preſence, or threatnings,

nings, *Psal.*36.1,2. *Isai.* 66. 1. *Ierem.*6.10.

That comforts not men in misery, *Iob* 6.14.

That meddles with changers, or the seditious, *Prou.* 24.21.

That in matter of sinne is wise in his owne eyes, and will not depart from iniquity, *Prou.*3.7.

That sinnes, because God doth forbeare to punish, *Eccles.*8.13. *Psal.*50.19.

That feares the signes of heauen, *Ierem.*10.2.

That finds any hardnesse of heart against Gods fear, *Isaiah* 63.17.

Thus of the sinnes a-

gainst the feare of God.

Offences against the trust in God.

11. That trusts not in God, and so he offends,

That asketh not counsell of God, *Isaiah* 31. 1. & 30. 1, 2. but vseth carnal helps.

That saith, There is no hope, *Ierem.* 2. 23.

That trusts in man, and makes flesh his arme, *Ier.* 17. 5.

That puts his confidence in his wealth, *Prou.* 10. 15. *Iob* 31. 24.

That leanes to his owne vnderstanding, *Prou.* 3. 5.

That drawes not neer vnto God in aduersity, *Zeph.* 3. 2.

That impatiently desireth death,

death, *Iob* 7.15.

Thus of the sins against trust in God.

12. That neglects communion with the godly: hee hath not God for his God, that is not ioyned to Gods people: and this is aggrauated against him,

That in contempt of godlinesse, goeth in the company of the wicked, *Iob* 34.8,9.

That reproacheth Gods people, *Psal.* 74.1018. *Isai.* 57.3,4.

That accounts the godly as signes and wonders, *Isai* 8.18.

That reioyceth in their disgra-

disgraces, *Ezech.*25.6.

That forsakes their fellowship, eyther through careleſneſſe and Apoſtacy, *Hebr.* 10. 25. or through ſchiſme, *Iſai.*65.2,5.

That for malice perſecutes them, or caſts them out of the Church, *Iſaiah* 66.5.

And thus of the ſinnes againſt the nature of God.

CHAP.

CHAP. V.

Shewing how men offend againſt the meanes of Gods worſhip.

THe ſinnes againſt the meanes of Gods worſhip follow, and theſe are of three ſorts.

1. Not worſhipping.
2. Will-worſhipping.
3. Idoll-worſhipping.

For the firſt, hee offends in generall;

That worſhips not God, *Zach.* 14.17.

That cals not vpon the name of the Lord, *Pſal.* 14.4. *Iſai.* 64.7.

That

That comes not to the Church, 2. *Chron.* 29.6,7.

That prayes not in his family, *Ier.* 10.25.

That receiueth not the Preachers of the Gospell, *Math.* 10.14.

The aggrauations are, when a man is so far from worshipping aright,

That he offers the blind and the lame for the maintenance of Gods seruice, *Mal.* 1.8,14.

That he deuoures things sanctified, that should bee imployed for the furtherance of Gods seruice, *Pro.* 20.25.

That forbids Gods faithfull

full Ministers to preach in the name of Christ, *Acts* 4. 1. *Thes.* 2. 16.

That diſſwades men from Gods worship, vpon pretence, that it is eyther polluted, *Malac.* 1. 7, 12, 13. or vaine, *Mal.* 3. 15.

That is wayward, or neuer pleased with all, or any part of Gods worship, or the meanes thereof, *Math.* 11. 1.

Thus of sinnes of irreligiousnesse, or not-worshipping,

Will-worship followes, and so he offends,

1. That deuiseth any thing of himselfe, to the intent

tent to serue God by it, *Num.*15.38,39.

2. That serues God for custome, or after the olde manner, making the example of Fathers, or forefathers the rule of his seruice, 2.*Kin.*17.34. *Ierem.*9. 13,14.*Amos* 2.4. 1.*Pet.*1.18.

3. That feares God after the precepts of men, *Esay* 29.13.

4. That being not a minister, doth the worke of a Minister, vpon pretence of necessity or deuotion, 2. *Chron.*26.16.

5. That vrgeth the lesser things of the Law, and neglects the greater, *Math.* 23.23. The

The aggrauations are,

To vrge mens traditions with opinion of necessity, and with neglect of Gods Law, *Math.* 15.2,3,9.

To desire to bee taught vaine things, *Isaiah* 30. 9, 10, 11.

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship, 2. *Kings* 17. 34. *Deut.* 12. 4. 13. *Ezech.* 11.12.

Idoll-worship followes, and so men offend eyther 1. inwardly, or 2. outwardly.

Inwardly he offends, that conceiues of God in the like-

likeneſſe of any thing created, and manifeſts his offence, if he direct his worſhip to that likeneſſe, commanded, 2. *Acts* 17. 19. 1. *Iohn* 2. 23.

Outwardly hee offends,

That makes an image to reſemble God by it, *Deut.* 4. 12, 15. *Eſay* 40. 18.

That vſeth any geſture of loue and reuerence vnto ſuch images, by whomſoeuer made, *Hoſ.* 13. 2.

That mentiõs the names of Idols, eyther by way of ſwearing, or Apology, *Exodus* 23. 13.

That is preſent at the idolatrous feaſts, & therefore

fore he much more offends that is present at the seruice of the Idoll; 1. *Cor.* 10 21,22. *Exod.* 34.15. *Psalme* 116.8.

That worshippeth the Image, or GOD in the Image, Commandement 2. *Exod.* 32. *Hosh.* 2.16.

Thus of the sins against the meanes of Gods worship.

CHAP.

CHAP. VI.

Shewing how many wayes men sinne against the holy manner of Gods worship.

THe sinnes against the manner of Gods worship follow.

And because it were tedious to reckon vp the seuerall sinnes against each part of Gods worship, because in diuers things the same offēces may be committed against any one of the parts of Gods seruice: Therefore I will briefely touch the generall vvaies of

of offending in the manner of any worship of God, & then more specially reckon the sins against those parts of Gods worship, that are most vsuall, and ordinary:

It is an offence in any seruice due to God, to serue him

Hypocritically; in shew and not in deed, *Isa.29.13.*

Without Repentance: to bring the loue of any sinne to any part of his seruice, *Esay 1.*

Without delight & willingnesse, *Iosh.24.15.*

Without constancy to serue him, but by fits, *Hos.6*

Without consideration, or

Sins in any part of Gods worship.

or reuerence, *Eccl.* 5.

Thus in generall.

In particular,

Sinnes in hearing.

1. He offends in hearing the Word.

That is vnteachable, *Esay* 28.9,10,11.

That hath Idols in his heart through Lust, or Malice, or Couetousnesse, *Ezech.* 14.7. *Iam.* 1.18.

That heares without attention, and comes for customes sake, *Eccl.* 5.1. *Ezec.* 33.31,32.

That is not a doer of the Word, *Math.* 7.26.

Sinnes in prayer.

2. He offends in Prayer,

That prayes not at all times, or with perseuerance in

in prayer, *Iob* 27. 10. *Luke* 18. 1.

That prayes without vnderstanding, or power of the Spirit, 1. *Cor.* 14. 15.

That delights not in the Almighty, *Iob* 32. 26.

That regards wickednes in his heart, *Psalm.* 66. 18. *Prou.* 21. 27. *Isaiah* 1. 15, 16.

That doubts and wauers, or is discontented vpon false surmises, that God heareth him not, *Iam.* 1. 5, 6 *Mal.* 2. 13.

3. Hee offends in the Sacrament of the Lords Supper,

Sinnes about the Sacramét of the Lords Supper.

That discernes not the Lords Body, 1. *Cor.* 11.

That

That examines not himselfe before he eates of that bread, and drinkes of that cup, refusing to iudge himselfe for knowne offences, 1. *Cor.* 11.

That beleeues not the operation of God, *Col.* 3.12.

That reconciles not himselfe to such as hee hath offended by trespassing against them, *Mat.* 5.

That despiseth the Church and people of God, 1. *Cor.* 11.

4. He offends in swearing,

About swearing.

That sweares by that which is no God, *Ierem.* 5.

That sweares in common

mon talke, and feares not an oath, *Ierem.*23.10. *Mat.* 5.34. *Eccl.* 9.2.

That sweares falsly, *Zach.* 5.2.

That loues false oathes, *Zach.*8.17.

CHAP. VII.

Which shewes how men offend in breaking the Sabbath.

HItherto of the sins against the meanes & manner of Gods worship; the time of Gods worship followes, which is principally the Sabbath.

Now sinnes against the Sabboth are eyther more secretly, or more openly.

More secretly he offends,

More secret offences against the Sabboth.

That remembers not the Sabboth day before it come, to vnload his heart of worldly cares and busines.

That longs to haue the Sabboth ouer-past, *Amos* 8. 5.

That spends the day in idlenesse.

That flourisheth not according to the blessings of GOD, in respect of the meanes on the Sabboth day, *Psal.* 92. The title, with vers. 13. 14.

That

That honours not the Sabboth with delight to doe Gods worke on that day, *Esay* 58.13.

That is vnwilling to be informed concerning the authority & seruice of the Sabboth. This is to hide his eyes from the Sabboth as the phrase is, *Ezech.* 22. 26.

More openly he offends, The open breaches.

That omits publike or priuate duties, or comes in too late, or goes out too soone, *Ezech.* 46.10. *Psal.* 92. the title with vers. 2. *Leuit.* 13.3.

That doth any manner of worke on that day,

Exodus 20.10,11. & 31.15.

And thus he offends,

That sels wares, *Nehem.* 10.31. & 13.15,20.

That carries burthens, *Nehem.* 13.15,19. *Ierem.* 17. 20.

That trauels abroad, *Ex.* 16.24.

Yea, he offends,

That workes in harueſt on that day, *Exodus* 34.22. *Nehem.* 13.15.

Note. That workes, vpon pretence it is a light worke, *Exod.* 16.27,28. & 35.2,3. *Numb.* 15.32. *Math.* 12.1. &c.

That imployes his Cattell or Seruants, though he worke

worke not himselfe, *Exod.* 23.12.

That finds his pleasures, that is, that vseth recreations, *Isaiah* 58.13.

That speakes his owne words, *Isaiah* 58.13.

That hauing power, reformes not the abuses of others against the Sabbath, *Nehem.*13. *Ierem.*17.

The aggrauation is, to do any of these things presumptuously.

CHAP. VIII.

The diuision of the sinnes against the second Table; and how men offend in the Family, Church or Common-wealth.

HItherto of sinnes against God.

The sinnes against man are to be considered, 1. eyther more specially, 2. or more generally:

More specially wee offend against others in respect of that relation, wherin wee stand as superiours, or inferiours to them, and so

ſo men offend,

1. In the Family.
2. In the Common-wealth.
3. In the Church.

The ſins.

In the Family,

1. The wife offends, Of wiues.

That is not ſubiect to her husband, or not in euery thing, *Epheſians* 5.22,24. *Hoſh.* 1.12.

That is waſtefull, *Prou.* 14.1.

That is froward, *Prou.* 21.9.19.

That is idle, *Prou.* 31.

2. The husband offends, Of husbands.

That loues not his wife, *Epheſ.* 5.25.

That dwells not with her

as a man of knowledge, 1. *Pet.* 3.7.

Of childrē 3. The child offends,

That disobeyes his parents, *Rom.* 1.30. *Tit.* 1. 6. *Ephes.* 6. 1.

That vseth any vnreuerent behauiour, or any way sets light by them, Commandement 5. *Eze.* 22.7.

That receiueth not rebuke or correction with submission and reuerence, *Prou.* 13.1. *Hebr.* 12.9.

That releeues not his Parents in their wants, *Math.* 15.5.

The aggrauations are,

To despise their instructions, *Prou.* 15.5.

To

To discouer their infirmities, *Gen.*9.22.

To despise their persons, eyther for deformity, or infirmity, *Prouerbs* 23. 22.

To shame them, or grieue them, *Prou.* 28. 7. & 27. 11. & 10. 1.

To mocke them, *Prou.* 30. 17.

To curse them, *Pro.* 20. 20. & 31. 11. *Exod.* 21. 17.

To smite them, *Exod.* 21. 15.

To waste their estates, or chase them away from him, *Prou.* 19. 26.

4. The parents offend, In generall, that bring Of Parets.

not vp their children in nurture, and instruction of the Lord, *Ephes.*6.4.

In particular,

That restraine not sinne in them, 1.*Sam.*3.13.

That correct them not, but leaue them to themselues, *Prou.* 22.15. & 23.13. & 29.15.

That prouoke them to wrath by immoderate correction, or rebuke, or intemperate speeches, *Ephes.* 6.4.

That prouide not for them in their callings, or outward estates, or marriage, 1.*Tim.*5.8.

Of seruants.

5. Seruants offend,

That

That are idle and ſlothfull.

That obey diſorderly, as
Without reuerenceand feare,
Without ſingleneſſe of hart,not as vnto *Chriſt*,
With eye-ſeruice, as men-pleaſers,
Grudgingly, and not from the heart, *Epheſ.* 6.5,6,7,8.

That are vnfaithfull, and ſhew it, eyther by purloyning, *Titus.* 2.10. Or by careleſneſſe,when they are ſuch as cannot bee truſted in any buſines, *Prou.* 13.17.

The aggrauations are,

To anſwer again, *Tit.* 2.9

out

out of contempt, or sullennesse, not to answer, *Prou.* 29. 19. *Iob* 19. 16.

To run away, *Philemon.*

Through pride and folly, to seeke to rule, *Pro.* 19. 20. & 30. 22.

Of Masters.

6. Masters offend,

That entertaine wicked seruants, *Psal.* 101.

That gouern their family negligently, 1. *Tim.* 1. 4.

That with-hold what is iust and equall, in diet, wages, incouragement, &c. *Colos.* 4. 1. *Iam.* 5. 4.

That vse indiscreete and immoderate threatening, *Ephes.* 6. 9. Thus of the offences in the family.

In

In the *Common-wealth.*

1. Subiects offend, Of Subiects.

That speake euill of their rulers, *Exod.* 21.28. *Eccles.* 10 *vlt.*

That are disobedient to them, *Rom.* 13.

That pay not tribute or custome, *Rom.* 13.

That rebell, or are seditious, 1. *Tim.* 3.

2. Magistrates offend, Of Magistrates.

That oppresse the people by exactions, or otherwise, *Prou.* 28.15. *Ezech.* 45.9.

That make vniust lawes, or execute not iust lawes, *Esay* 10.1. *Ier.* 5.1. *Mich.* 3.9.

That

That are vnrighteous in iudgement, eyther by bribery, or lenity, or rigour, or couetousnesse, or wresting the Law, *Leuit.*19.15.

In the Church,

Of hearers.

1. The people offend,

That pay not their tithes, or contributions, *Malac.*1. 1.*Cor.*9. *Gal.*6.

That subiect not themselues, but disobey them that haue the ouer-sight of them, *Heb.*13.17.

Of Ministers.

2. The Ministers offend,

That preach not, or not constantly: but more of their sinnes afterwards amongst the sins against the soules of men.

CHAP.

CHAP. IX.

Of the ſinnes againſt mans perſon.

THus of the ſins againſt man, conſidered more ſpecially.

More generally man ſins againſt man,

Eyther with conſent of his will,

Or without conſent.

The ſinnes with conſent are,

Eyther againſt the perſon of man,

Or the purity of man,

Or the poſſeſſions and ſtate of man.

Or

Or the name and praise of man.

The sins against the persons of men are

Eyther against the whole persons,

Or against their soules,

Or against their bodies.

The sins against the persons of men generally considered, are

Eyther by Omission,

Or by Commission.

1. By Omission he offends,

That pitties not the afflicted, *Iob* 6.14.

That releeues not the afflicted, 1. *Iohn* 3.17. *Math.* 25. *Iob* 31.19.

That is implacable, and will

will not forgiue, *Rom.* 1. 29. *Iam.* 2. 13.

The aggrauations are,

To profeſſe to take no charge of his brother, *Gen.* 4. 9.

To ſtop his eares at the cry of the poor, *Pro.* 21. 23.

To eſtrange our ſelues from the very ſeruants of God in their miſery, *Pſal.* 38. 11.

2. By Commiſſion men ſinne, 1. eyther outwardly, 2. or inwardly.

Inwardly he offends,

1. That enuies his neighbour, *Gal.* 1, 20. eyther

For his wealth, *Gen.* 26. 14.

For

For his respect with others, *Gen.*37.11.

For his gifts, *Num.*11.27, 28. 1.*Cor.*3.3.

The aggrauations are,

So to enuy others, as to desire their restraint, *Num.* 11.

To enuy the very wicked, especially so, as to desire to partake of their delights, *Prou.*24.1.

2. That is angry vnaduisedly, *Math.*5.

The aggrauations.

To bee hasty to anger, *Eccles.*7.9. *Prou.*14.17,29.

To continue long in anger, *Amos* 1.11.

To rage & bee confident with-

without feare or care, *Prou.* 14.16.

To bee incenſed againſt the ſeruants of God, and ſtriue with them, *Eſay* 41.11

To make friendſhip with the angry man, *Pro.*22.24, 25.

3. That hates & is malicious, which ſinne is not auoyded, though the perſon thou hateſt

Be poore, *Iam.*2.6.

Be infirme, and haue many weakneſſes, *Mat.*18.10.

Yea, though they ſinne, *Leuit.*19.17,18.

The aggrauations are,

To increaſe in anger and hatred vpon euery occaſion,

sion, *Gen.*37.8. *Exe.* 25.15.

To wish a curse to others *Iob* 31.30.

To reioyce at their destruction, *Prou.* 24. 17. *Iob* 31.29.

To recompence euil, *Pro.* 24.29.

Not to bee satisfied with the trouble of those, whom hee pursueth, *Iob* 19.22.

That hates righteous men, and shewes it,

By wishing their euill, *Psal.*40.14.

By reioycing at their hurt, *Psal.*35.26.

By gathering sinfull surmises into his heart, when hee comes amongst them, and

and then telling them, when hee comes abroad, *Pſal.*41.6.

By iudging vncharitably of their afflictions, *Pſ.*41.8.

Eſpecially, that hates them for this reaſon, becauſe their workes are better then his, 1.*Iohn* 3.12.& 2.11.

4. That vexeth himſelfe with worldly ſorrow, and cauſes diſtractions, *Prou.* 17.22. 2.*Cor.*7.10.and vſeth crying,*Epheſ.*4.31.

The aggrauations are,

To refuſe cõfort, *Pſ.*17.7.

To wiſh his owne death, *Num.*14.2. *Iob* 3. *Ionah.*

Thus of the ſins internall.

The

The externall ſinnes are,
Eyther in geſture,
or in words,
or in workes.

1. In geſture men offend by ſhaking of the head, ſharpning of the eyes, caſting downe of the countenance, putting out of the finger, gnaſhing of the teeth, *Iob* 16. 4, 9. *Eſay*. 58. *Pſal*. 35. 19. & 37. 11. & 12. 5 *Gen*. 4.

2 In words he offends, that ſpeakes euill of any man, *Tit*. 3. 2. *Mat*. 5. whether it be

By cenſuring, *Rom*. 14. 10. *Iam*. 4. 11. *Galat*. 5. 15.

Or by reuiling or reproching,

ching, *Math.*5.

Or by any kinde of piercing bitter words, *Pr.*12.8.

Yea it is an offence, to Render reuiling for reuiling, 1.*Pet.*3.9.

To whisper euill of others, though neuer so secretly, *Psal.*41.7.

To wrest the words of others for euill, *Psal.*56.1.

The aggrauations are,

1. To speake euill of dignitie, *Iude* 8.

2. To reproach Gods seruants, this is blasphemy, *Colos.* 3.8. and it is worse when men teare their names, *Psal.*35.15. and it is increased, when men reuile

uile Gods Miniſters, 1. *Cor.* 4.3. 2. *Kings* 2.23.

3. To curſe the deafe, or put a ſtumbling blocke before the blinde, *Leuit.* 19.14.

4. To deride men in miſery, *Iob* 3.1.

5. To take a pleaſure in brawling and contention, *Iames* 4.1. *Pſalme* 52.4.

6. To haue a mouth full of curſing and bitterneſſe, *Rom.* 3.14. *Iames* 3.9. and an habit of frowardnes & peruerſneſſe of lippes, *Pro.* 4.24. and an vnruly tongue that cannot be tamed, *Iam.* 3.8.

7. To boaſt of his miſchiefe herein, *Pſal.* 52.1.

8. To

8. To complaine of his neighbor in all places, and to be giuen to it, *Iam.* 5. 9.

Thus hee offends in words.

3. In works he offends.

1. In generall, that practiseth any way the hurt of the persons of others, either by fraud or violence.

The aggrauations of hurtfull practices are,

1. To adde affliction to the afflicted, *Psal.* 96. 26.

2. To deale vnfaithfully with our friend, and to betray him, *Psal.* 41. 9.

3. To practise against the righteous, or any way to trouble them, *Psalm.* 37.

12.14. 2. *Thessal.* 1.6. and this receiueth increase of aggrauation.

If thou practise against them because they follow goodnesse, *Psal.* 38.19.

If thou wrong them, when thou hast receiued good from them: *Psalme* 38.20. and the worse, if thou doe it daily, *Psalme* 56.1.

If thou marke their steps, waiting for occasion to bring euil vpon them, *Psal.* 38.12. & 56.6.

If thou set on others to hurt them, out of delight, and with ioy, *Ezech.* 36.5.

If

If through diſſimulation thou cauſe one priuily to betray them, *Galathians* 2.4.

If thou abuſe them when they are dead, *Pſal.* 72.9.

2 In particular.

That is contentious, *Rom.* 13.13.

The aggrauations are,

Through contention to be ſcandalous, *Gen.* 13.7. 1.*Cor.* 6.1,4.

To ſow diſcord, *Prou.* 6. 14.

To fall at ſtrife without conſideration, eſpecially to bring others in trouble too, *Prou.* 17.14. & 20.3.& 26.17.& 19.19.

To oppresse the fatherlesse in suites, *Iob* 31.21.

Thus of sinnes against the whole person.

Sinnes against the body follow, and so men offend,

1. By fighting, and so hee offends that any way woundeth or blemisheth another, *Exod.*21.24. *Lev.* 24.19. *Exo.*2.13,14. Whether hee smite in scorne or in fury, 1. *King.*22.24. Especially, that hurts a woman with childe, *Exod.*21.22.

2. By murther, and so he offends that takes away the life of another willingly.

The aggrauations of mur-

murther are,

To kil Father or Mother, 1. *Tim.* 1.9.

To kill ones children, 2. *Kings* 3.27. though it were done for sacrifice.

To kill Gods seruants, *Heb.* 11.37. *Reuel.* 16.6.

To kill himselfe.

Thus of offences against the body.

The sinnes against the soule follow.

Against the soule offend,

1. Ministers, and so he That is ignorant & cannot teach and warne the people of their sins, *Isaiah* 56.10. *Ezech.* 31.

That is prophane in his

disposition and life, *Ierem.* 23.14,11.

That runnes before hee be sent, *Ier.*23.21.

That is negligent in his calling, and vseth not his gifts, 1.*Tim.*4.14.

That teacheth false doctrine, and prophecieth in *Baal*, *Ierem.*23.13.

That preacheth peace to wicked men, and strengtheneth them in their euill courses, *Ezech.* 13.18, 22. *Ierem.*23.14,15,17.

That teacheth vnprofitably, doating about vaine questions, and strife of words, vsing railing or old wiues fables, & prophane con-

ceits, &c. or the like vnprofitable matter, 1. *Tim.* 1.3, 4, 7. & 4.7, & 6.4.

That in his teaching disgraceth and reuileth the godly, *Ezech.* 13.22. *Phil.* 3.2.

2. The people, who may be guilty of murthering either others or themselues.

Others, and so hee offends,

That suffereth his brother to sinne, and doth not reprooue him, *Leuit.* 9.17.

That giueth offence, and is a stumbling blocke to the weake, *Rom.* 14.13. 1. *Cor.* 8.12. *Math.* 18.6.

That instructs not others when hee may and ought.

That maketh or partaketh in any Schisme in the Church, 1. *Cor.* 10. 11, 12.

Our selues, and so he offends,

That neglects Vision, or the meanes of knowledge, and Grace, *Hosh.* 4. 6.

That is subiect to no setled Ministry, but hath itching eares, and seeks a heap of Teachers, 2. *Tim.* 4. 3.

That is wilfull in impenitency, *Ezech.* 18.

That forsakes the fellowship of the Saints, *Hebr.* 10. 25.

That

That refuseth admonition, 2. *Chron.* 16.10. *Prov.* 29. 1.

That resisteth the Truth, 2. *Tim.* 3.8.

Thus of sinnes against the persons of men.

G 5 CHAP.

CHAP. X.

Shewing the sinnes against Chastity.

THe sinnes against the purity of men follow, and are eyther more grosse and vnusuall, and against the light of nature, or else more vsuall.

The grosse offences are

1. Buggery, *Exod.* 22.19
2. Sodomitry, *Rom.* 1. 27. 1. *Tim.* 1.9.
3. Incest, *Leuit.* 18.
4. Poligamy, *Mal.* 2. 15
5. The vnnaturall filthinesse of women one with ano-

another, *Rom.* 1.26.

6. Selfe-pollution, or the transgression of *Onan*, *Gen.*38.9.

7. The sinnes about diuorce, so hee offends,

That puts away his wife, and not for fornication, *Math.* 5.32.

That marrieth her that is vniustly diuorced.

That marrieth himselfe againe, after hee hath vniustly put away his wife, *Math.* 19.9.

8. Fornication, *Eph.* 5.3.

9. Whoredome or adultery, 1. *Cor.* 6.9. *Iude* 15.

The aggrauations of whoredome are

1. To

1. To force any to it, 2. *Sam.* 13.14.

2. That a man and his Father ſhould goe in to a maide, *Amos* 2.7.

3. To condemn it in others, & yet commit it himſelfe, *Rom.* 2.22.

4. To intiſe others, *Gen.* 39.7. *Prou.* 2.14.

10. To marry the daughter of a ſtrange god, *Mal.* 2.11. *Nehem.* 13.27. 2. *Cor.* 6.17.

The more vſuall ſinnes follow:

And ſo men offend either internally, or externallie.

Internally he offends,

That

That hath impure thoughts, *Matth.* 5. 19. *Ephesians.* 2. 3. 1. *Thessal.* 4. 5.

That hath inordinate affections, and burning lusts, *Colos.* 3. 5.

Externally men offend,

1. In their senses, as by impure lookes, *Iob* 31. 1. *Matth.* 5. 27. 2. *Pet.* 2. 14.

2. In their gestures, and so they are guilty of chambering and wantonnesse, *Rom.* 13. 13.

3. In their words, by filthy speaking, *Col.* 3. 8.

4. By using the meanes, or occasion of vncleannes. And in respect of the meanes

meanes of vncleanneſſe he offends,

That makes light of the fornication of others, 1. *Corinthians*. 5. 2. 2. *Peter* 2.7.

That keepeth company with fornicators, 1. *Cor*. 5. 9. *Prou*. 29. 3.

That giues himſelfe to eaſe and pleaſure, *Amos* 6. 4, 5, 6. *Tit*. 1. 12.

That vſeth laſciuious dancing, *Zeph*. 1. 9. *Marke* 6. 22.

That vſeth laſciuious bookes or pictures, 1. *Theſſal*. 5. 23. 1. *Corinthians* 15. 33.

That hauing not the gift of

of Continency, doth not marry, 1 *Cor.* 7.2.

That disposeth not his children in mariage, 1 *Cor.* 7.37.

That sorteth with wine-bibbers, and the riotous, *Prou.* 23.20.

That is desirous of dainties, or any way giuen to gluttony, *Prou.* 23.3 *Ierem.* 5.7,8.

That is giuen to pratling or idle gadding from house to house, *Prou.* 7.11. 1 *Tim.* 5.13.

That vseth whoorish attire, or perfumes, *Prou.* 7.10, 16, 17. *Zephaniah* 1.8.

That

That vseth the attire of another sexe, *Deuteronomy* 22.9.

That beguiles another in marriage by error of person, state, or disease, or the like, *Genesis* 29. 25.

That marrieth without consent of parents, *Genes.* 26.34,35.

That is guilty of drunkennesse, or vseth excessiue drinking, 1.*Pet.*4.4.

The aggrauations of drunkennesse, are,

To take a pride in it, *Esay* 28.1.

To be mighty to drinke wine, *Esay* 5.22.

To

To continue long at it, *Esay* 15. 11. *Proverbs* 23. 30 33.

To make others drunk, *Hab.* 2. 15.

Thus of sinnes against *Chastity*.

CHAP.

CHAP. XI.

Shewing the sinnes against mans estate.

THe sinnes against the estates of men follow, and these are eyther internall, or externall.

Internall, and so hee offends,

That is discontented with his estate, *Heb.*13.5.

That is worldly, and distresseth himself with bootlesse cares about his estate, *Prou.*15.27. *Math.*6.25,34 *Luke* 21.34.

That delights not in his cal-

calling, *Prou.* 12.17.

That is couetous, and in loue with the things of this world, *Eph.* 5.5. 1. *Tim.* 6.10. 1. *Iohn.* 2. 15.

The externall sins follow, and so men offend both by Omission, and Commission.

By Omission he offends,

That implies not the good things he hath, *Iam.* 5. 2, 3.

That relieues not the poore, and so with-holdeth the good from the owner thereof, *Prou.* 3.28.

The aggrauations are,

To forsake the poore, *Iob* 20. 19.

To

To hide his eyes from the poore, *Prou.* 28. 9.

That brings not foorth his corne to sell, *Prou.* 11. 26.

That detaines wages, *Ier.* 22.23. *Leuit.* 19.23. *Iames* 5.4.

That payes not what he hath borrowed, *Psal.* 37.21.

That is idle, and neglects his calling, *Eccl.* 4. 5. and of this sinne he is guilty also,

That with-draweth not his foote from his neighbours house, *Prou.* 25.17. 1. *Tim.* 5.13.

That is giuen to much sleepe, *Prou.* 6.9,10.

That

That is slacke in busines, *Prou.*10.4. & 14.13.

That neglects the opportunities of his calling, *Pro.* 10.5.

The aggrauations are,

To be pertinacious in the defence of it, *Prou.*26.16.

To be a busie-body in other folks matters, 2 *Thes.* 3.11.

That is slothfull in the busines of others, *Prou.*26.

That prouides not for his family, 1. *Tim.*5.8.

Thus of sinnes of Omission.

By Commission hee offends,

That steales, robs or pilfers,

fers, which is the ſin mentioned in the eighth commandement.

That ſteales by conſequent; as he doth

That is an Vſurer, *Exod.* 22.25. *Leuit.* 25.36. *Deut.* 23.19.

That is guilty of Oppreſſion, *Iob* 31.38, 39. *Amos* 4.1. *Prou.* 4.17. *Eſay* 5.8. & 30.12. eſpecially hee that loues oppreſſion, *Hoſ.* 12.7. *Micha* 2.9.

That vſeth fraud in buying and ſelling, in meteyard, waight or meaſure, *Deutero.* 25.13, 14, 15. and hee is guilty of this ſinne alſo,

That

That selleth refuse, *Micha 6.*

That makes aduantage of the pouerty of others, *Leuiticus* 25. 39. &c. *Prou.* 22.22.

That takes the mil-stone to pledge, &c. *Deuteronomy* 24. 6. 12.

That beeing a buyer, saith, It is naught, contrary to his owne iudgement: and so likewise on the other side, that beeing a seller, doth commend it for good, when he knowes it is not so, *Pro.* 21. 14.

That vseth any other fraud,

fraud, though it be not in buying or selling, 1. *Thes.* 4.6.

And this sinne of stealing is to be extended further also, as

1. To lesser stealths, as robbing of Vineyards, or Orchards, or corne in the field, *Deut.* 23.24,25.

2. To rash suretiship, *Prou.*6.1,2.&22.26.

3. To extremities vsed in recouering our owne rights, *Iob.*24.3,4,9,10.

To not restoring of euill gotten goods, *Ezech.* 33.15

5. To remouing of landmarkes, *Deut.*19.14.

6. To sitting in vnlawful cal-

callings, such as begging is, 2. *Thes.* 3. 11.

7. To vnthriftinesse in following vaine persons, or spending prodigally on pleasures, or diet, *Prouerbs* 12. 11. & 21. 27. & 22. 22. & 23. 26.

8. To the concealing of Theft, *Prou.* 29. 24.

9. To the Lordly vsage of the borrower, *Prouerbs* 22. 7.

The aggrauations of the sinne of stealing are,

To take from the poore, *Deuteronomy.* 24. 14. *Iob* 20. 19.

To reproue it in others, and yet commit it himselfe,

ſelfe, *Romanes* 2.21.

To do it vnder pretence of Religion, 2. *Corinth.* 11. 20.

To oppreſſe ſtrangers or widdowes, or the fatherleſſe, *Exodus* 22.21,22.

To bleſſe the couetous, *Pſal.* 10.3.

To commit it in the place of iudgement, by peruerting of Iuſtice, or by extortion, *Ezekiel.* 22.12. or by bribery, *Amos* 5.12. *Exodus* 23.8. or by refuſing to to doe Iuſtice, *Prouerbs.* 21.7.

To ſteale thy Maſters goods, *Tit.* 2.

To ſteale conſecrated things

things by ſacriledge, or ſimony, *Mal.*3.8. *Acts* 8.18, 20.

To ſteale a man or maid, *Exod.*22.16.

H 2 CHAP.

CHAP. XII.

THus of the sinnes against mans goods.

The sinnes against mens good name follow, and so men offend by Omission, or by Commission.

By Omission hee offends,

That sets not forth righteousnesse, *Prou.* 12.9.

That doth not cleere or deliuer the afflicted, when he may, *Gen.* 40.23.

That disgraceth others, by forbearing their company without iust cause, *Iob* 19.3, 19. *Psal.* 58.3.

That

That is vnthankefull, 1. *Tim.*3.2.

By Commiſſion men offend, Internally, or Externally.

Internally he offends,

That deſpiſeth his neighbour in his thoughts, *Prou.* 14.21.

That diſdaines at the credit and praiſe of others, as the Phariſes did.

That thirſts after all occaſions of the contempt of others, *Iob* 34.7.

That is ſuſpicious, and thinketh euill, 1. *Cor.*13.5.

Externally men offend,

1. In witneſſe-bearing, and ſo he offends,

That condemnes a man without witneſſe, *Deut.* 19. 15.

That beares falſe witneſſe.

That is fearefull to beare witneſſe to the Truth, *Reu.* 21. 8.

That furthers the euill cauſes of wicked men, *Exo.* 23. 1.

2. In lying, *Reuelat.* 22. 15. and the blame of this ſinne reacheth,

To ſuch as vſe diſſimulation, *Gal.* 2. 25.

To ſuch as ſpeak vntruth for feare, *Gen.* 38. 2.

The aggrauations of lying are,

To

To loue lyes, *Reuelat.* 22. 15. *Psal.* 52. 3.

To hate those thou hast wronged with thy lyes, *Pro.* 26. *vlt.*

To breake promise, 2. *Tim.* 3. 3.

To preach falshoods, 1. *Cor.* 15. 15.

To say one hath no sin, 1. *Iohn* 1. 8.

To say to men in distress, There is no helpe, *Psal.* 3. 2. *Iob* 13. 14.

To colour sin with pretence of Religion, *Marke* 12. 40.

3. In slandering and euill reports, *Ex.* 23. 1. which is to be extended also to

1. Biting iests, *Ephes.* 5.4.

2. To reuealing of secret infirmities, *Prou.* 11.13. & 20.19.

3. To the carying about of tales, *Leuit.* 19.16. *Prou.* 16.28.

4. To the receiuing & furthering of slanders, *Ier.* 20.10.

5. To the wresting of mens words, or telling the truth of malice, 1. *Sam.* 22. 9, 10. *Psal.* 52.1, 2.

The aggrauations of slander are,

1. To encourage themselues in an euill matter, and to commune together about

about it, *Psal.*64.5.

2. To boast of his wickednesse therein, *Psalme* 52.1.

3. To slander the righteous, and quiet of the land, *Psalme.* 31. 18. & 59. 2. & 102.8. & 35.20. & 83. 3,5. & 4.2.

4. To raise euill report of his parents, *Genesis* 9.22

5. To fill the eares of Princes with clamour, *Hos.* 3.8.

6. To be a make-bate, or a railer, 1.*Cor.*6.9. 2.*Tim.* 3.3.

4. In censuring & iudging, *Iam.*2.4.

The aggrauations are,

To search and pry for faults in others, that he might censure them, *Psal.* 64.6. *Prou.*16.27.

To doe it for things indifferent, *Rom.*14.

To censure small faults in others, and to be guilty of great offences himselfe, *Math.*7.

5. In vaine-glory and minding too much our owne praises.

And so also he offends,

That boasteth of a false gift, *Prou.*27.1.

That iustifieth himselfe ouer-much, *Iob* 35.2.

That boasts of to morrow, *Prou.*17.1.

That

That measures himselfe by himselfe, 2. *Cor.* 10. 12.

6. In flattery, *Psal.* 12. 3. *Prou.* 27. 14. & 26. 26.

7. In iustifying the wicked, *Prouerbs* 15. 15. & 24. 24.

CHAP.

CHAP. XIII.

Hitherto of the sinnes with consent of the will.

The sinnes before consent of the will, are:

1. To want desire of the good and welfare eyther of himselfe, or other men.

2. To conceiue euill thoughts, *Math.* 15.19. or couet euill.

3. To delight in the inward contemplation of euill, whether in dreames, or awake, though it bee without purpose to act them

them outwardly, *Iude* 8. *Iam.* 1.14.

Hitherto of the sinnes against the Law.

CHAP.

CHAP. XIIII.

Shewing how many waies men offend against the Gospell.

THe sinnes against the Gospell may be referred to foure heads, as they are sinnes,

Against Christ.
Against Repentance.
Against Faith.
Against the graces of the Spirit.

1. Hee sinnes against Christ,

That saith he is Christ, *Math.*24.

That

That denyeth directly, or by consequent, that Christ is come in the flesh, 1. *Iohn.* 4.3. & 2.23.

That hath base thoughts of Christ, *Esay* 53.3.

That saith, hee hath no sinne, 1. *Iohn* 1.7,8,10.

That worshipsGod without Christ, *Ioh.* 17.3. 1. *Ioh.* 2.23.

That vseth not Christ as his owne and only Aduocate, 1. *Iohn* 2.1. 2. *Tim.* 2.5.

That loues not the Lord Iesus Christ with inflamed affections, 1. *Corin.* 16.12. *Ephes.* 6.24. *Phil.* 3.9.

2. The sins against repentance.

That

That confeſſeth not his ſinnes without hiding, diſtinctly, *Prou.*28.13. *Pſalm.* 32.5.

That mournes not for his ſinnes, *Ierem.*5.2.

That forſakes not his ſinnes, *Prou.*28.13.

Yea hee ſinnes againſt repentance,

That repents faynedly, *Ier.*3.10.

That repents deſperately, as *Cain* and *Iudas.*

That repents too late, *Iob* 27.9.

That repents by halues, and in ſome things onely, as *Ahab* and *Herod.*

That falls away from his repen-

repentance, 2. *Pet.* 2. 19, 20.

The aggrauations are,

To be wise to doe euill, *Ierem.* 4. 22.

To pursue euill, *Prouerbs* 11. 9.

To reioyce in doing euill, and make a mocke of sinne, *Prou.* 2. 14. & 14.

To bee without shame, and to declare his sinne like the Sodomites, *Isaiah* 5. 9. *Ierem.* 3. 3.

To be incorrigible, *Ier.* 5. 2.

To frette, because hee is crossed in sinne, *Prou.* 19. 3.

To blesse himself against the curses of the Law, *Deut.* 29. 19.

To

To freeze in security, *Zeph.* 1.12.

To refuse to returne.

3. Hee sinnes against Faith,

That beleeues not in Iesus Christ for his Iustification and saluation, *Iohn* 3. 17.

Yea he offends,

That is careleſſe, & neglects the assurance of faith, *Hebr.* 6.12. *Rom.* 1.16.

That in affliction doubts of Gods fauour and goodneſſe, *Esay* 41. & 49.15.

The aggrauations.

Not to seeke after God at all, *Zeph.* 1.6.

Not to ſtir vp our ſelues to

to take hold on God, when mercy is offered, *Esay* 64.7.

Not to answere when God calls, *Esay* 50.2.

To forsake our owne mercy, or scoffe at the signes of it, *Ion.* 2.8.

4. He sinnes against the graces of the Spirit,

1. That receiues the grace of God in vaine, 2. *Cor.* 6.5.

2. That turns the grace of God into wantonnesse, *Iude* 3.

3. That falls away from the grace of God, eyther wholly by forsaking the acknowledgement of the Truth, 2. *Pet.* 2.20. Or in the

the measure, by losing his first loue, *Reuel.* 2.

4. That tempts, grieues, or quencheth the Spirit: *Ephes.* 4. 30. 1. *Thes.* 1. 19.

5. That despights the Spirit of Grace, and of malice persecutes the knowne truth, which is the sinne against the holy Ghost, *Hebr.* 10. 26.

FINIS.